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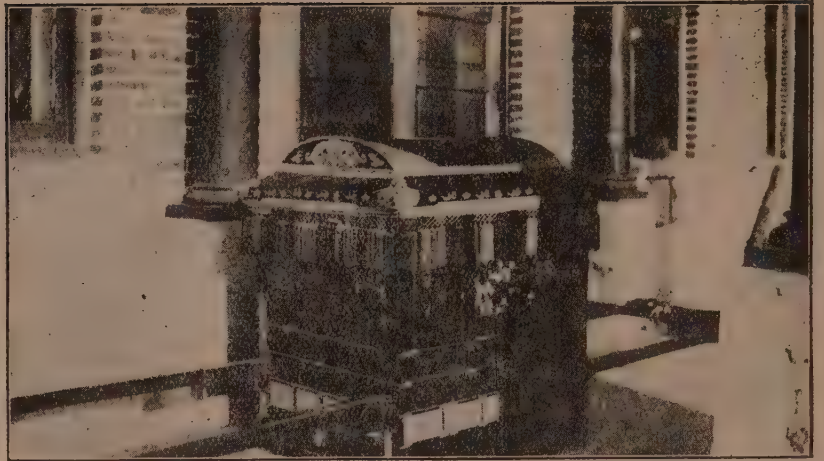






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# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

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## Christian Leaders for Korea.

BY ROSCOE C. COEN.

If I take a magnet and bring it near some iron filings, they begin to move toward it as soon as they come into the zone of its magnetic influence. Just so is it in the world of life about us. The mass of people are the iron filings, and the leaders of the thought and progress of the world are the magnets. Personality is power. A man with a great personality comes into a community and immediately becomes the center of a zone of influence. Men are drawn to him as by some magic force. They know not why, but they follow him. It is ever so. There is no such thing as pure democracy except in theory. No community, however small, is governed by the many, but all are controlled by the few. Every unit of society finds itself eddying around a few men who stand out preeminently as leaders. Truly the leaders mould the masses.

Not less true is it, however, that the masses mould their own leaders. Men, great or small, are in a large measure the product of their age and environment. We could have had a Civil War without a Lincoln, but we could never have had a Lincoln without a Civil War.

So, you see what I mean. It is falacious to teach that men are born free and equal. They are not and never can be. Democracy does not say "Every man down to the same level" but "Every man a chance to rise as high as he can." Every man is valuable to society, but not equally so. His value is determined by the role he plays as a member of society. It is in the masses that are born the great ideas, the universal truths, the great on-moving principles of life. The great heart of humanity is the incubator of all that is grand and noble, but the multitude cannot express what it feels and thinks. Masses are inarticulate, they must have spokesmen. This necessity for an interpreter of the crowd gives rise to leaders. The man who has his ear to the ground, as it were, who hears the great heart throb of humanity, who senses its feelings, crystalizes its ideas, fomulates its truths, and clarifies its vague principles, is the great man, the true leader. The great sermon, the great poem, the great book, is always the one that leaves you to say; "That is just what I have been thinking and feeling all these years, but could not say."



But it is not enough that a man lift the murmurings of earth into articulate meaning and form. The real Christian leader must also bring down the thunderings of heaven, the new-found truths of God, and speak them to men. This man, whether he be a scientist or a prophet, is a true revelator and becomes a real leader of men by virtue of the message he proclaims. Revelation is, then, also a matter of personality. It always comes as a trust to an individual or a people to be shared with the rest of the world. The light always shines first upon a few and then illumines the many. It is a Newton lying under an apple tree who gives us the law of gravitation; a Franklin flying a kite who captures and subdues the fiery steeds of heaven and puts them to work for man; a Morris who binds the east to the west by wires; and a Marconi and an Edison, working into the weary watches of the night who reveal to us the wonders of electricity in the twentieth century. Thus have men reached out into the treasury of nature and laid her stores at the feet of men.

We should not expect it to be different in the spiritual world of revelation. Here, also, revelation is to a few chosen men. There is, and always has been, a universal longing in the heart of man for God. But this longing could never reveal the nature of God to man, any more than the awe of the masses in the presence of the lightning could give us electricity as a useful agent. No, God's revelation must ever be personal, not in mass. Where were the people when Moses went up on the mountain top to receive the law? They were down around the base of the mountain. They heard the thunders roar, and saw the lightnings flash, but these bore no message to them. They only served to frighten them. But Moses was talking face to face with God. He brought God's law down to men.

From this general discussion thus far three fundamental principles appear, viz: first, society is so constituted as to make leaders inevitable; second, these leaders hold their position by virtue of their ability to interpret

the soul of humanity; and third, Christian leaders also serve as mediators for God's messages to men. For the special purpose of our subject, "Christian Leaders for Korea," the first of these principles urges the *importance* of Christian Leaders for Korea; the second, reveals the *only available source* of such leaders; and the second and third together show the *necessity of fitting* men to become such leaders.

That Korea has leaders, and will continue to have them in every village and hamlet, goes without saying. It is not for us to determine whether she will have leaders or not, but it is our province, yes it is our duty, to determine in so far as it is possible, what kind of leaders she is to have. She must have Christian leaders—men who will recast the impulses and inspirations of the masses in a Christian mould, and who can talk with God on the mountain top and bring His message to the people.

We can accomplish this result, if we accomplish it at all, in two ways, viz; by Christianizing the leaders, and by "leaderizing" the Christians. The first method of Christianizing the leaders is exceedingly difficult and slow, to say nothing of being wholly inadequate in itself. From the time of Christ to our own day, the great majority of the people who accepted Christianity were recruited from the common people. The leaders of men have been reached only in very limited numbers. Occasionally a man like Paul, born and trained a leader, is Christianized and works mightily for the Kingdom, but much oftener, men like the disciples have, after they became Christians, been "leaderized" by the same patient, persistent method that Jesus used. The method of making leaders out of Christians seems to be the best way of supplying Christian leaders for Korea.

Our second principle shows plainly that these leaders must be Korean men. It would not only be impractical, but it would also be exceedingly unwise to attempt to secure Missionaries as leaders for the Korean people.



The very numbers required would prevent this, and the very character of human nature would forbid it. Missionaries may direct, supervise, even control the Korean people, but in the truest sense of the word only a Korean can lead them. However long we may have lived in Korea, however much we may have studied and labored, or however deeply and sincerely we may have loved the Koreans, we are still unable to interpret acceptably for them the deepest experiences of their lives. Eventually, they must make their own creeds, write their own books, yes, even think their own thoughts, they themselves and none other. Thus and only thus, will Korea be really led by Christian men.

Still one more requirement is essential to Christian leadership. Besides being a Korean man, the real, efficient leader must be a superior man. If he is not a trained, educated man when he becomes a Christian, (as we have shown he is not likely to be) the possibilities of his becoming a leader will be directly dependent upon two things, viz; consecration and education. I use this order

advisedly, for I am sure that educated consecration, is both better and easier than consecrated education. We must (and may God give us more than human wisdom to do it) *select* these men from the ranks of the Christians and *fit* them for leaders. We must have Christian leaders in every walk of life who are the intellectual equals of any of their fellows, and whose virtuous lives commend the faith they profess. He hears best the sounds from below who listens most to the voices above; he reaches the lowest who climbs the highest toward God; and he speaks the clearest the things of this world whose voice is an echo of the voice in the cloud. That men may hear the higher voices, climb the heights of God, and echo the voice of the cloud is the task to which we must address ourselves. To this end we dedicate all our schools, from the primary grade to the Seminary, to the making of superior Christian Korean men who will be leaders in every walk of life by virtue of their superiority and spirituality; men who know, love, and understand their fellowmen, and who know, love, and reveal God.

## With the Chosen Contingent in Siberia,—III.

BY MISS DELIA M. BATTLES.

At Omsk our party separated, the executive part going on while the nurses and doctors remained. A large building was obtained for a hospital. It was an agriculture school beautifully located. The promise of the building was freely given, but it was quite another matter to obtain it. The Russians are Orientals, therefore nothing is done in a hurry, and we were confronted everywhere by the Russian word, that we learned to hate "sechas," meaning now, but really meaning any time from now to two years from now or never. The building was occupied by Cossack soldiers, they were comfortable and had no desire to leave so remained and daily ruined the building by their filth and dirt.

It was impossible to obtain rooms for us to

live in. The city, as it was, was overcrowded, people were living in box-cars, in congested apartments and many in dugouts under the ground. There was no choice for us, we had to live in our cars in the railroad yards. And such a life was a new experience to all of us. Our train stood on the track with other trains containing soldiers, refugees and freight. At one time we stood beside a French cavalry train, and we could bear the horses stepping and stamping day and night. Cows, pigs and dogs ran about and there was filth everywhere. We were thankful that it was winter for we were at least free from dust and smells.

We would be quietly working in our compartments when hump, we would get an awful jolt and our train would be switched about.



They switched us here and there, leaving us in a new place every time, until we seemed to have tried out every spot in the whole yards. When we went away we always had to hunt for our train on returning. It wasn't much of a joke when the thermometer chanced to be below zero, and there was a Siberian snowstorm. Their principal stunt was to pull and push us around during the night. One morning we found ourselves in a new place as usual, but to our surprise our car stood alone, for we had been disconnected from our party. We remained disconnected for three days, until sufficient red tape had gone through to get us coupled together again, and in the mean time we had to walk half a mile across the railroad yards to our meals. Our train was lighted with candles and the water supply was very scanty. In our car the water was brought into the aisle in a pail, and we went out with our basin and scrambled for a portion, and more than once got left. In those days a tub bath would have been the greatest of luxuries. Our first real cold morning 25° below zero, we awoke to find our car cold and pipes frozen and no water to wash with. Some of our discomforts were quite distressing, our berths were already inhabited by bed-bugs when we arrived, which kept us cleaning, but knowing the East we had come prepared with insect powder. Working among the refugees some of us suffered the embarrassment of getting fleas and lice on us. Although we waited we seemed always to be busy. We knitted and made clothes for refugee children, and went out in the city and helped in refugee work.

In the shops of the city the supplies were very low, shelf after shelf and case after case stood empty. The prices of the supplies that could be obtained were almost impossible, just a few of them \$30.00 for a pair of shoes, 60 cents for a candle, \$2.30 a pound for sugar, 50 cents a yard for the coarsest of white cloth.

Omsk was the capital and was the place of many political complications, they had at one time eleven different governments in two weeks. We used to greet each other in the

morning with, "What is the government today?" Sometimes we would wake in the morning to learn that the city had been surrounded by machine guns and came within an ace of being fired on. Our Consul advised us if we heard fighting during the night to turn over and go to sleep, for Americans were really quite safe. It was quite remarkable and comforting to know that American citizens were respected and protected in a land of revolutions.

At last we gave up our happy home in the railroad yards and went to our new hospital and home three miles out from the city. The home was a beautiful modern building well lighted and heated. One of the nurses was appointed matron, and our home was made pleasant and our food was good and well served. Russians live on meat so we were always able to get plenty and we had fresh potatoes carrots and cabbages. The only fresh fruit we were able to get were cranberries. Milk, butter and cheese were plentiful, the rest of our food stuffs came from cans.

The hospital and home were situated on the bank of the Irtysh river, a branch of the Ob. It was frozen over solid while we were there. The large road that led to the hospital ran through a beautiful bush forest. The ground was covered with snow, and when the trees, bushes and fences were covered with frost it was like a vision in fairyland.

For diversion we went for walks and sleigh rides, attended concerts given by the English and Czechs, and occasionally parties were given at the nurses' home. Many of our evenings were spent in reading, writing, playing games and singing. Every Sunday we always had a helpful religious service. It was held in the sitting room and one of the doctors conducted the service, and twice the padre from the British barracks came out.

While we were in Omsk the political condition was always in a precarious state, we saw one government overthrown and Admiral Kolchak put in as dictator of all-Russia. It was a very quiet affair and we were in no danger.



Bolsheviki disturbances were continually arising and at one time it was thought that we might have to evacuate our hospital. From time to time the city would be put under martial law, all theatres and restaurants would be closed at eight, no-one would be allowed on the street after nine. No-one was allowed on the street at night without a pass, and everybody carried arms. A few days before Christmas 1918 a Russian guard turned traitor and set free about two hundred Bolsheviki prisoners. In the struggle that followed many men were killed. The next morning some of the frozen corpses were found naked in the streets, plunderers had robbed the clothing from the dead bodies. The city was heavily guarded and the strictest martial law maintained for several days.

The cold was terrific, reaching 58° and 60° below zero. When we first stepped outside we could hardly catch our breath, and would have to give a little cough before we could get adjusted. We had to put aside pride and put on enough clothing to look the size of mountains. We dressed in fur from head to foot, and wrapped up our heads so that only our eyes could be seen. I remember one day when it was 25° below zero we remarked how warm it was.

The hospital was an agriculture school on a large estate. The large three-story, stone building lent itself well for a hospital. It was planned to have a thousand beds but while we were there only four hundred beds were put up for use.

For patients we had Russians, Poles, French, Czechs, Tartars and Hungarians, one needed the gift of tongues. For help we had Czechs for headmen and German and Hungarian prisoners of war for orderlies. We directed these men with the little Russian and German we knew, often using one word of Russian and two of German, much to their amusement. It was remarkable how these prisoners worked, of course they had been told that any slackers would be sent back to the prison camps, and certainly after working for us, where they had plenty of good food, a warm place to live, and

perhaps more than anything else were treated respectably, they preferred to remain.

The patients' diet seemed strange to us, but since we followed the diet of the country it suited them. For breakfast black bread and tea was served. The bread was the regular Russian black bread, and each patient received a "chunk" (this "chunk" of bread rather went against the aesthetic taste of the nurses, who have always served tempting dishes for patients). Each patient was allowed half a pound of sugar a week, and butter and milk was allowed for the sickest patients. For dinner the patients received a greasy vegetable soup with a large piece of beef, a dish of cereal and bread and tea. The supper consisted of soup, bread and tea.

In the comfort bags at the head of their beds the patients stored away sugar lumps and bits of bread which they did not eat, but carried home when they left the hospital. At other times when a group got together to play cards I saw them gambling with sugar lumps.

On the Russian front there was principally guerilla fighting, so most of our patients were simply gun-shot wounds. We also had many cases of frost bite. It was a pathetic sight to see these young men, who stood faithful to their post, standing often poorly clad, until they had become frost-bitten, many losing part or all of their toes and some their fingers. We also had a large ward of medical cases. We received a slight scare when typhus broke out among our patients. At different times we had some twenty-five or thirty cases, these of course as soon as diagnosed were sent to a typhus hospital. There were thousands of cases of typhus in Omsk and many thousands in other cities of Siberia.

It was always a pleasure to work with the lovely materials that our American ladies had prepared for Red Cross hospitals. The supplies were all so neatly and well made and packed and shipped in such splendid condition. The Red Cross in Siberia did much to aid the people in their time of need, as well as being the means of helping to maintain a



friendly relationship between Russia and the American government. The Red Cross had large military hospitals in Vladivostock, Omsk, and Tuman, a tuberculosis hospital in Bukhedu, and a typhus hospital in Petrosaulovsk. Refugee work was done in Vladivostock, Harbin, Irkutsk, Ligar, Tomsk, Nova Nikolayevich, Omsk and Ekatherinaburg. They had work

rooms, baths, and supply rooms and fed and clothed thousands of refugees. Besides this the Red Cross sent supplies to Czech and Russian hospitals at the front, sent thousands of pairs of socks and sweaters to soldiers, and sent clothing to the frontier for Russian soldiers returning from the German prisons.

## Should There be a Continuation Committee for Korea?

By B. W. BILLINGS.

Every student of missions is familiar with the World Missionary Conference held in Edinburgh in June 1910. It was a representative gathering and in a remarkable way it faced the problems involved in the world-wide expansion of Christianity. The reports were full of information and inspiration. But the most significant act of the Conference was the creation of a Continuation Committee "to preserve and extend the atmosphere and spirit of the Conference."

The Continuation Committee is composed of some forty or more leaders of the missionary forces and includes many men prominent in the councils of the Mission Boards of Europe and America. Its work is done through its central office, its scientific quarterly "The International Review of Missions," and through special Committees and Conferences. Special Continuation Committees have been organized in Japan, China and India. Of their work and plans we have learned something in recent numbers of this magazine. For a number of years the question of the advisability of such a Committee for Korea has been raised in Mission Councils. We wish therefore to submit for consideration some of the reasons why we feel such a Continuation Committee should be organized without delay.

I. Because a refusal to appoint such a Committee automatically puts us out of the current of world movements and world progress in missionary affairs. It is easily conceivable that under present methods and with a continuance of our present attitude, Korean

Christianity will not be represented in the next World's Missionary Conference. This is not a threat and has never been made as such, so far as we know, but it is not at all an improbable result of the present situation.

Of course this might perhaps be endured, so far as we are concerned, but we believe that the Church of Christ in Korea has already made some very important contributions toward the solution of missionary problems. Surely it would not be to the interest of the Church Universal that the Korean Church should be left without any voice in its missionary councils. Moreover some of us believe that it would have a very beneficial effect upon the Church in Korea for it to be kept in touch with the Church Universal. It would certainly enable us to profit more largely by others' experience and it would cultivate the international-mindedness which marks the highest type of Christian development.

II. Because it would give the cause of Christian Missions in Korea an opportunity for report, or appeal if any especial need should arise, to the Church Universal in a way that is most definitely closed under present conditions. Whatever report we now make is made by individual missionaries or by missions and must therefore get a much more limited hearing and carry much less conviction than the same report coming from a more representative source. Even more important is the fact that a Continuation Committee composed of Koreans as well as missionaries would give this vital young branch of the Church a voice



in the larger councils of Christendom and a breadth of view and a training for leadership which would be invaluable.

III. Because we do not believe that Korea is too small to have a Committee of her own. This question has been raised probably because of the annexation of Korea by Japan some years ago, but recent events have certainly demonstrated that Korea's interests and problems are unique. This is not in any sense a political question but a question of missionary efficiency, and a Japanese Continuation Committee would not adequately represent the Korean Church nor an English Committee the Church in India. What future developments may bring we do not profess to know but we are sure that at present the problems of the Church in Korea and in Japan proper

are still quite different, Korea's claim to separate attention in this matter would rest not upon her total population but upon her total Christian constituency and upon the strength and virility of the Korean Church as demonstrated in days of sore trial.

IV. Because it would insure funds for the making of religious and social surveys such as have already been undertaken by Continuation Committees in neighboring lands. Money for these purposes is not and probably will not soon be available from ordinary mission funds contributed by the native churches. The hope of securing funds which will make possible a scientific study of our needs, problems, policies and methods awaits the organization of such a Committee for Korea.

## Korea,—the "Permit" Nation. Impressions of my First Year in Korea.

BY H. T. OWENS.

Although Japan Proper is ten or more days' sail from America we stepped off the dock at Victoria, B. C., right into the Japanese Empire. Our steamer, the "Kashima Maru," was built in Osaka, and was officered and manned entirely by Japanese. The appointments of the vessel were in very good taste, and the service very efficient. The Imperial household, we learned later, is a heavy stockholder in this company, which owns a fleet of one hundred ships plying to all the continents. This liner was an indication of Japan's progress in the arts and navigation.

The first things to strike the eye of a traveler in Japan are the style of dress and the shops. It was rather surprising to find in Yokohama and Tokyo that the majority of the men wear American style straw hats in summer, even though they cling to wooden shoes and native dress. Between 8 and 9 A. M. countless thousands of men, going apparently to their office work, trudged along wearing these straw hats. Foreign style clothes were frequently

seen. Japanese women clerks are noticeable in railway ticket offices and in commercial offices. One of their functions in the latter is to bring customers a cup of tea, a pleasant diversion in the midst of going over samples.

One expects to find narrow, crooked streets in the Orient—and there are plenty of these to be found—but in Yokohama and Tokyo it is very evident that modern ideas are being adopted, for the main streets are real boulevards. There are many buildings which are purely Occidental in architecture, and the tendency seems to be to adopt Western architecture for public and commercial buildings. It is evident from even a cursory observation of the small retail stores that a transition stage is in progress. In men's furnishing shops, for example, silent salesmen show-cases and sliding glass cupboards for displaying hats seem to be the vogue. The cash register is also in evidence. All of which proves that commerce is being internationalised and standardized.

Another feature which impresses itself upon



the American traveller more than upon the European is the fact that the railways, telegraphs and telephones are all public utilities, the two latter being operated in connection with the postal service. Public ownership seems to stop there, for if the Japanese have learned anything from the rest of the world, it is the knack of organizing big banks and companies which are building up the "narikin" or millionaire class at an exceedingly rapid rate. Commercial dividends are usually higher in Japan than in America and bank interest on deposits and on loans is also higher. On the other hand, life is becoming harder for the poorer classes, and food riots are fairly frequent.

In Korea the same forces are at work. In Seoul, for instance, one notices a tendency towards Europeanizing in dress. If the adoption of western style hats be a criterion of progress, then things are moving very rapidly. One of my favorite diversions is to count the number of native and foreign style hats worn by male passengers in the street cars, and so far the Western style wearers have always predominated. Our style of winter overcoats is coming into favor, often being worn over the Korean dress. The student uniforms are Western, and Western dress is almost invariably adopted by medical graduates. The girls who attend mission schools are doing up their hair in Western style which is in great contrast to the Oriental. Their dress is more and more approximating that of their Western sisters. The small retail stores show the same evidences of transition as do those in Japan. The making of leather shoes is a growing industry at present in Korea, and they are being worn more and more by the younger men in the cities. As in Japanese cities, so in Seoul, Pyengyang, and other centres, broad avenues are being introduced and public buildings in Western architecture are much in evidence. What strikes the student of economic matters in Korea is that the Japanese own and control the stock of the principal banks and companies; they also

monopolize positions in the civil service, and as the civil service includes the railways, telegraphs and telephones it can be imagined what a paradise Korea is for Japanese job-hunters. Under Japanese administration, during the past ten years, a very considerable program of economic development, railroad building, roadbuilding, afforestation, etc., has been carried out. The judicial and educational systems have been reorganized, experimental farms established, and industrial training introduced on a large scale. In economic development, there is little to criticise in the Japanese administrations. In matters of real social welfare their rule has been an almost utter failure. In the tobacco and cigarette factories, which are virtually semi-government institutions, female and child labor below the standard of the League of nations requirements have been introduced and the wage scale is very low.

In Korea one soon senses the presence of the ubiquitous gendarme. He meets you at the railway station, examines your passport, asks your age, nationality and other questions, and finally lets you through the wicket. Soon you learn that the host with whom you spend the night must report to the gendarmes that he has entertained you. When you get located in a home of your own, you must notify the gendarme where you live, and when you move. Then you must get a permit from the police, which has to be renewed every six months, and without which you are not supposed to travel. Almost every contact with the government that one has in Korea is through a policeman or gendarme. It is through him that hospital permits, building permits, burial permits, auto permits, etc., are issued. He comes round twice a year to inspect your premises and orders any cobwebs he detects to be swept down. He orders your auto to be brought to his station once a year, and if it looks the worse for wear artfully suggests that a little paint would make it a more acceptable object on the streets of the capital. He tests your ability to operate the auto before



granting you, or your chauffeur, a permit. The gendarme also has the power of a justice of the peace or magistrate. He can make arrests, execute summary judgment and administer punishment.

Espionage is part and parcel of the system, and while to the foreigner the gendarme system is a nuisance, to the Korean it is veritably intolerable. The gendarme can make an audit of the wealthy Korean's private funds whenever he deems it necessary, and in hundreds of ways make life a burden to the Korean. No public meeting can be held without a gendarme's permit, and everything that is printed or published must be sanctioned by him before the public is allowed to buy or read it. I heard the other day that a certain Christian organization in Seoul was ordered by the police to repair the wall of an outbuilding which was bulging. The work was immediately undertaken, but as soon as it got under way a gendarme came along and ordered it stopped until a building permit was applied for. A woman's husband died, and she secured the requisite permit and wooden name board for the burial. Later the gendarmes discovered that the death certificate showed that the man had died of an infectious disease, so they recalled the permit and name board and issued another. But the widow had to pay double fees for the transaction. Under Japan, the Hermit kingdom has become the Permit nation. It is the gendarme system which has largely been the cause of the agitation for independence, and it is this system which the inspired newspapers claim is to be abolished in the near future.

The gendarme, however much he may retard, cannot stop the main movements of social development. Great changes in social life are taking place in Korea. The Christian community is leavening the thought and customs of the whole nation. Some young people in the Church are beginning to choose their own helpmeets—a tremendous break with the past. When I came to Seoul a year ago, almost every church had a curtain through the centre

dividing the women's side from the men's. A few months later, a number of churches took action and the curtain has been removed. Before long, probably, the custom of families sitting together will be introduced. Old traditions and customs have not the sanctity they once had. In the various church courts, Korean leaders are demonstrating their ability to conduct business in an orderly and efficient way. Under the Japanese administration they have, up to the present, been deprived of participation in any form of government, civic or national. The only forum where national affairs can be discussed is the Federal Council of the Korean churches, and here the discussion is necessarily limited to religious matters. There is no doubt, however, that when happier days come to Korea the future political leaders will be largely recruited from men who have gained their national outlook and experience in administration and debate in the courts of the Korean Church.

From this angle it is natural to turn for a moment to look at the agencies which have trained these men. One finds among the missions in Korea the nucleus of a splendid plant for attacking error and building up Christian manhood. This plant is being steadily added to, and soon there will be buildings and equipment more adequate to the gigantic task. It would be well, in the opinion of the writer, if there were still more pooling of workers and equipment, more concentration on special phases of work by missions who have, perhaps, attempted activities beyond their resources and workers. One immensely crying need is for more reading matter for the Korean Christian community. This is needed if the ground won in the past thirty years is to be consolidated and held.

The writer has attended this past year the sessions of the Federal Council and the annual meeting of his Mission. The conduct of these gatherings compares very favorably in debating ability and dispatch of business with the procedure of deliberative assemblies in the homelands.



This article is being written in the comfort of a seabreeze at the missionary summer resort at Wonsan Beach. The missionary body is fortunate in having two such beaches as Wonsan and Sorai where they can go to recuperate. From one point of view, it is perhaps to be regretted that the founders of Wonsan Beach were not more in touch with the town-planning and garden city movement.

Adherence to the rectangular street arrangement of the conventional town has prevented a layout which would have added to the beauty and comfort of the settlement, thus depriving the Koreans of a model which they might have adopted with benefit in their own villages. But let no Sorai "blower" take comfort from this criticism. I have yet to visit and pronounce judgment on Sorai!

## A Bible Course for the Chosen Christian College.

BY HARRY A. RHODES.

This subject has been a matter of study for some months. When the charter for the college was received, a Bible course for the Theological Department was decided upon, but it was not final, and as yet has not been supplemented by an extra-curriculum course which shall be open to the students of all departments.

In beginning this article introductory statements should be made as to government regulations, and as to the purpose of the Theological Dep't. From letters that I have received it is evident that some of the missionaries do not understand that we are allowed to teach in the college upon request any Biblical subject in the Theological Dep't as a part of the curriculum and during regular school hours. Any student upon entering college is at liberty to elect this department and get five hours Bible study a week throughout his course. Students in the Literary, Scientific, Commercial, and Agricultural departments are not allowed to include Bible as a part of their course, but they are at liberty to take extra-curriculum Bible courses outside of the regular school hours. Chapel services are held daily and the attendance, though optional, has been very gratifying.

The Theological Dep't is so called because of the government terminology for the department, but it is not in any sense a theological school. The course in Bible is the course of a Christian college and not a theological course. The purpose of the department is to prepare students for the seminary, and for leadership in

the church as Sunday School workers, church officers, evangelists, etc. Whether a theological school is ever developed or not is a question for the future but at present there is no such plan. In the Theological Dep't we propose to accomplish the following:—(1) to make the Theological Department course of study the equivalent of a liberal arts course of four years in which shall be included five hours a week of Bible as a major study, which shall be required of all students who matriculate in this department; (2) to provide Bible study courses for all students who care to take them as extra curriculum; (3) to arrange for popular lectures on Bible themes, mission study classes, seminary, etc.; (4) to direct the religious activities of the students in chapel exercises, Y. M. C. A. meetings, regular church assignments and evangelistic campaigns; (5) to do pastoral work among the students and to supervise their spiritual interests.

In order to arrive at the best Bible course of study for the college I have purposely taken almost a year to go into the matter and gather as much information and data as possible. A collection of catalogues of Christian colleges and universities in United States, Canada, and Australia was made,—also of mission colleges, universities, theological schools, and seminaries in Japan, Chosen, and China. Courses of study in Bible of Boys' Academies and of Men's Bible Institutes in Chosen were collected. From courses of study in these colleges, universities,



and mission schools a list of 34 subjects was made and copies sent to missionaries in all our missions in Chosen, asking each to indicate his preference of the first ten subjects that he would include in a college Bible course, writing in other subjects than those listed if he preferred. This correspondence brought many interesting letters from college presidents and from missionaries on the field. A summary of the data collected is given in the tables below. *Table 1*, includes the following eight colleges in the United States:—Alma, Emporia, Hastings, Davidson, Hamden-Sidney, Park, Maryville, Trinity (Durham, N. C.). Catalogues and 'prospectus' received from Canada and Australia did not give the course of study. *Table 2*, includes the following seven universities:—Wooster, Syracuse, Wesleyan (Middletown, Conn.), Emory (Oxford, Ga.), James Milliken, Southern Methodist (Dallas, Tex.), and Washington and Lee (Lexington, Va.). *Table 3*, includes the following six mission institutions in Japan and China:—Kwansei Gakuin, Aoyama Gakuin, Soochow University, Canton Christian College, Wm. Nast College, Nanking University. *Table 4* includes six Men's Bible Institutes in Chosen. *Table 5* includes three Theological Schools in Japan and China and two Seminaries in Chosen. *Table 6* includes six Boys' Academies in Chosen. *Table 7* includes twenty-six replies to questionnaire on Bible Course for Chosen Christian College.

In comparing the courses of study (Tables 1 to 6) with the vote on the questionnaire, it should be kept in mind that a count of one in the first column is about equivalent to a count of four in the last column. In general it may be said that all the columns correspond with a few exceptions. Hebrew Poetry received no vote in the questionnaire although it is listed in all the other tables. Fundamentals of Faith, Training Class for Workers, and the Relation of Science and Religion received a high vote in the questionnaire although these subjects are not taught in most of the institutions mentioned. The study of the Bible by books is confined almost entirely to mission institutions.

TABLES.

SUBJECTS.	1	2	3	4	5	6	7
1. Old Test. History ...	7	6	1	2	3	4	16
2. Old Test. Prophecy ...	—	2	—	6	1	—	7
3. Hebrew Prophets ...	3	3	1	1	3	1	4
4. Heb. Poetry & Wisd. Lit. ...	3	2	1	4	3	3	—
5. Old Test. Doctrine ...	—	1	1	—	—	—	2
6. Life of Christ ...	7	6	3	1	—	—	521
7. Apostolic History ...	8	5	3	1	—	—	213
8. Synoptic Gospels ...	1	—	—	1	1	—	4
9. Teachings of Jesus ...	3	3	—	—	—	—	10
10. New Test. Doctrine ...	—	1	1	—	—	—	5
11. Pauline Epistles ...	4	3	2	6	3	4	15
12. New Test. Introduction ...	1	—	1	—	3	—	10
13. The Person of Christ ...	—	—	1	—	—	—	7
14. Teachings of the Bible ...	1	1	—	1	—	—	8
15. Content of Chris. Doct. ...	2	—	—	—	—	—	1
16. Bible as Literature ...	1	—	1	—	—	—	2
17. Between the Test's. ...	—	1	—	—	—	—	4
18. The Christian Religion ...	—	—	—	—	—	—	1
19. Bible Syntheses ...	2	—	—	—	—	—	2
20. Church History ...	2	3	3	5	6	—	13
21. History of Missions ...	3	2	—	1	4	—	9
22. Comparative Religion ...	3	3	3	1	4	—	8
23. Christian Evidences ...	5	—	1	—	4	—	18
24. Christian Ethics ...	3	1	1	—	5	1	11
25. Apologetics ...	—	3	—	—	3	—	—
26. Fundamentals of Faith ...	1	1	—	—	—	—	11
27. Biblical Archaeology ...	—	1	—	—	2	—	3
28. Relat. of Science & Relig. ...	—	1	—	—	—	—	8
29. Social Message and Ideals of the Bible ...	1	—	1	—	1	—	3
30. Theism ...	2	1	—	—	1	—	1
31. Psychology of Religion ...	—	1	—	—	—	—	1
32. Philosophy of Religion ...	1	1	1	—	1	—	1
33. Biblical Geography ...	—	1	—	3	2	1	12
34. Prin. & Meth. of Relig. Ed. ...	2	1	1	—	1	—	1
35. New Test. Greek ...	—	2	1	—	2	—	8
36. S. S. Org. & Method. ...	2	—	1	3	1	—	14
37. Christian Workers' Training Class ...	1	—	—	—	—	—	12
38. Book of the Acts ...	—	—	—	5	3	3	—
39. Hebrews ...	—	1	—	5	4	1	—
40. Genesis ...	—	—	—	6	2	3	—
41. Exodus ...	—	—	—	6	1	3	—
42. John's Gospel ...	—	—	—	4	4	2	—
43. Biblical Sociology ...	—	1	—	—	—	—	4

The 26 replies to the questionnaire are from missionaries in all the missions affiliated with the Federal Council. Only two of the 43 subjects submitted received no vote, viz., Hebrew Poetry and Apologetics. This was a surprise. However Christian Evidences, a closely related subject to the latter, received the second highest vote. Only seven of the subjects received as many as half the number of votes, viz., Life of Christ (21), Christian Evidences (18), Old Testament History (16), Pauline Epistles (15), Sunday School Organization and Method (14), Apostolic History (13), Church History (13). Six other subjects received ten or more votes, viz., Biblical Geography, Christian Workers'



Training Class, Fundamentals of Faith, Christian Ethics, Teachings of Jesus, New Testament Introduction. However, Old Testament Prophecy and Hebrew Prophets combined received 11 votes. Such related subjects as the Synoptic Gospels, Teachings of Jesus, New Testament Doctrine, and The Person of Christ received a high vote. The vote on Comparative Religion was comparatively low considering the fact that in Chosen we come in contact with some of the great non-Christian systems, and the additional fact that this subject is taught in almost all colleges both in the United States and on the mission field. The vote on New Testament Greek was interesting and while not large indicates that a considerable number feel that this subject should be included in a college course of study. One of the correspondents writes on this subject as follows,—“In regard to New Testament Greek, I am marking this with a view to its being elective. The Seminary course is already over-crowded and if language study of any account is done, it should be commenced in college or academy days. If Koreans are ever to be on the Seminary faculty they should be college trained men and at least know Greek before they become instructors in New Testament departments.” The one Korean who replied to the questionnaire included among the ten subjects he marked, the following,—Comparative Religion, New Testament Greek, Biblical Geography, Relation of Science and Religion, Biblical Sociology, Christian Workers Training Class, Social Message and Ideals of the Bible. While this list does not include enough of direct Bible study subjects, it shows the way in which he thinks Korean church leaders should be fortified for the time in which we live.

After all the above data had been collected, it remained for the management of the college to decide on a course of study. Several things had to be kept in mind. There are at least two classes of students taking the Theological Department course, viz., those who will go to the seminary, and those who will engage in other forms of Christian work. In addition, an attractive Bible

course should be arranged for any or all students who care to take it. Lecture and Seminar courses should be included. It was necessary to keep in mind the training in Bible the average student has had before entering college, as well as the opportunities for Bible study he will have after graduation in Seminary, Bible Institute, and elsewhere. The present status of the church in Chosen, theological tendencies, the changing times in which we live, the pressing needs in the way of intellectual and spiritual equipment that students should have for the next decade or two—all these are determining factors in deciding upon a course of study. Manifestly no course of study will be final but will be subject to change from time to time. The following is submitted for the present, government permission being necessary for the first column of which the subjects marked with an asterisk are already being taught:—

THEOLOGICAL DEPARTMENT			EXTRA CURRICULUM	
Year	Subject	Hours Weekly	Subject	Hours Weekly
1	* Life of Christ	3	Teachings of Jesus	2
	* Outlines of Ch. Hist	2		
2	* Old Test. History	3	Old Testament Character Studies	2
	S. S. Org. & Method	1		
3	* Apostolic Hist. and Pauline Epistles	3	The Poetical Books	2
	* Christian Evidences	2		
4	Old Test. Prophecy	3	Life of Paul	2
	Chris. Wkrs. Tr. Class	2		
	Funda. of Faith	2		
SEMINAR COURSE			SPECIAL LECTURES	
Year	Subject	Hours Weekly	Subject	
1	Hist of Missions	1	Social Teaching of the Bible	
	Mission Study	1		
2	Comparative Religion	1	Biblical Archaeology	
3	Christian Ethics	1	Relation of Science and Religion	
4	New Testament Introduction	1	The Person of Christ	

In regard to the above the following remarks may be made. We have obtained permission from the Government to increase the Theological Department to a four years' course, not



for the purpose of adding more Bible study so much but in order that the students in this department may have a liberal arts training with the substitution of Bible for some of the subjects in science. An average of five hours a week in this department is divided into three hours direct Bible study and two hours in supplementary and related subjects. For a few special students who may wish to elect Greek and are qualified to do so, we hope that this may be allowed instead of the two hours in supplementary subjects, which would give a student an average of two hours a week in Greek throughout his four years' study. In the above table of courses the hours per week are the average for the year, but instead of teaching all the subjects at one time a certain subject may be taught five hours a week for one term and then dropped. The extra-curriculum and seminar courses may be taught one each year successively for four years for all students or two courses at a time for two classes each, or all at one time, a subject for each class, according to conditions from year to year. The special lectures may be given one a week by a resident teacher during a number of months,

or one a day for a successive number of days by a special visiting lecturer.

It is highly desirable in my opinion to make the Boys' Academy, College and Seminary courses fit into each other. Such subjects as the Life of Christ, Apostolic History, and Old Testament History might well be left to the college course. The Academy course should be by books, e. g., Luke, the Acts, Genesis, Exodus, supplemented by shorter books as there is time. They would give the student the needed background for the more comprehensive studies of the Life of Christ, Old Testament History, etc., and at the same time develop the method of study by book and chapters which is fundamental to all other Bible study. The Bible Institute course should be linked up with the Bible Training Class courses and be a substitute for the Seminary course for Christian workers other than the ministry, and for advanced Bible students. Courses should be thus co-ordinated so that all Christians whether students or not, laymen or ordained, could have a natural series of progressive Bible studies through a number of years; this ought to be possible where Bible study is so universal as it is among the Korean Christians.

## Annual Meetings of the Missions.

### Northern Presbyterian Mission.

The Thirty-Fifth Annual Meeting of the Northern Presbyterian Mission was held at Pyongyang from June 22nd to July 3rd. The total attendance quite exceeded that of all former meetings, there being 188 members of the Mission, children and guests present for a part or all of the sessions.

The membership of the Mission has continued to grow during the past year, so that at present there are 140 members, with 5 associate missionaries, besides two others under appointment, a total of 147.

The outstanding feature of the meeting was the spirit of prayer which prevailed at all times.

The early morning prayer meetings under the direction of Dr. H. C. Whiting and the noon-day prayer hour were regularly observed with great profit to all. But aside from these, as serious problems came up for decision, the Mission again and again quietly bowed while someone led in prayer.

The Mission was specially fortunate in being privileged to hear Dr. Cornelius H. Patton in the interest of the Inter-Church World Movement of North America. The plans of this movement had, even before this address was made, been anticipated in the discussions of the Mission, for it had been recognized that the hour to



begin another forward movement had sounded and failure to respond to this conviction would constitute a serious mistake. The Mission had come to believe, from a consideration of the present situation, that the Great Commission to the Church demanded a fuller exemplification in the efforts put forth and in the plans for expansion of the work. As a consequence its discussions fell in naturally with the proposals of the Inter-Church Movement, which found a hearty welcome.

The Mission is rejoicing over the sale of the property which formerly was used by the Fusan Station. This sets free funds which it is hoped can be used in erecting homes for those assigned to work in Manchuria. The Station to be opened there is known as Hingking and will be operated jointly with the Scotch and Irish Presbyterian Missions now at work among the Chinese in Manchuria. Revs. Cook and Soltau have been assigned to this work, and report excellent progress during the past year.

Three especially important questions which have confronted the Mission for some years were again considered and two solved in part. First, an unsuccessful attempt was made to reorganize the Executive Committee so as to secure a true representation of minorities on the committee. Second, the committee appointed a year ago to consider ways and means of *shortening* Annual Meetings, made two proposals which were adopted for one year as an experiment and are as follows:—

(1). Allow routine matters to be passed upon finally by the Committees.

We should include the following: furloughs, apportionment of work in the stations, all percentages except the totals between classes and stations, order of preference for workers except the first ten, property docket except new items and the first ten property committee requests approving of building plans, division of grant, distribution of balances, distribution of the Stewart Fund, audits, temporary exchange of workers between stations, examining of mission and station records, and such items as the Mission refers to the committees with power to

act. (2) In order to avoid re-duplication of Committee Work and double discussions on the same matter and in order to get the assignment and transfer of workers before the Mission at an earlier date,—

"We recommend that these be reported upon first by the apportionment committee, making this report the order of the day on the third day's session after recess; but that the report be not discussed and voted upon for 24 hours until other committees concerned have an opportunity to consider the report and bring in counter recommendations if they so desire."

Some interesting facts relative to past mission meetings were presented. These helped to emphasize the necessity for some radical reforms. The following were the more important of these:

"The principal deficiencies of our present method seem to be as follows: (1) We often spend too much time in our annual meetings over unimportant details and routine matters. A half hour or an hour's discussion will take place over a difference of one percent between stations in class 4 or class 5 as the case may be. A member will wax eloquent in giving reasons why his station should be raised from fifth to fourth place in an order of preference for workers in class 6, e. g., when as a matter of fact so many workers for that class cannot be obtained for years to come. (2) Too often we have double discussions as a result of the same matter being reported from two different committees in succession. The work of one committee is often not discussed on its merits and goes for naught because a second committee works it over from another angle. This is particularly true as between Class A committees and the Apportionment committee. (3) Our present method keeps us from taking up some of our main problems until too near the close of annual meeting. As a result discussion comes when the members of the mission are tired after days of meetings and not infrequently hasty decisions have been reached at the end, which would have been decided more wisely earlier in the meeting. (4) It



has been a constant regret at our annual meetings that we haven't had more time for conferences on the work and for devotional meetings which after all are more important than much of the business we transact."

Third, the agitation for hospitals manned with two physicians each has resulted finally in complete Mission approval, and in accord with this plan the Andong hospital work is to be amalgamated with the Taiku work, the Andong Hospital being closed until such time as an adequate medical staff can be secured. Dr. Smith will be moved to Taiku as soon as Dr. Fletcher returns from America. Dr. Tipton was also transferred permanently from Chunju to Syenchun, and the Chungju Hospital closed until more physicians can be secured.

The medical work of the Mission is facing a serious crisis. For the next year four out of eight stations will be without physicians and three of these without foreign medical staff. At least four of the physicians now in the Mission are in poor health, due in no small degree to the heavy burden of operating hospitals single-handed.

Several changes in the personnel of the Mission must be recorded at this time. Rev. and Mrs. Floyd E. Hamilton have been appointed by the Board and will be assigned upon their arrival to work in the Union Christian College in Pyengyang. Rev. and Mrs. H. J. Hill, having resigned from the Pierson Memorial Bible Institute in Seoul, have applied to the Board for appointment as members of the Mission and, subject to such appointment by the Board, they have been assigned to Pyengyang. Rev. and Mrs. G. H. Winn have been assigned to work in Kangkei for one year. Dr. and Mrs. S. P. Tipton have been permanently assigned to Syenchun. Dr. and Mrs. R. K. Smith have been assigned to work in Taiku, the transfer to take place at the time of Dr. Fletcher's return from furlough. Miss E. M. Reiner has been transferred from Pyengyang to Taiku, but will continue to work in Severance until Dr. Fletcher's return.

The next meeting of the Mission was set for June 20th, 1920 and will be held in Seoul.

## Southern Presbyterian Mission.

Chunju is in all probability the most beautiful of all the interior cities in Korea selected for Mission Stations. With her numerous foothills covered with verdure nestling close to the city and three bold peaks forming a kind of crescent around her to the West, South and East; with her streets, yards and gardens dotted with beautiful fruit and flowering trees, with here and there fine hardwood trees towering over their neighbors; with two Southern Presbyterian churches, a Salvation Army Hall and a Catholic cathedral to testify to the truth of God; and with Takasan Mt. rising sheer from the west bank of Chunju river about three hundred feet, Chunju is indeed a picturesque city. Takasan Mt. with her cliff studded amidst the crevices of her boulders with beautiful hardwood trees on the city side and an array of graceful oriental

pinces with a grove of huge hardwood trees at its base on the Mission compound side; with the old archery ground in the grove, an artistic Japanese pavilion at its feet and a temple on its brow Takasan is a type of the mingling of the old and the new in the Korea in which we live today. The antique is matched off with the new, natural beauty with man's art, and in the spiritual realm the efforts of God's servants to plant His Church of grace and mercy are met on almost every corner by efforts of Buddhistic and Shintoistic cults to entice the people away from the truth as it is in Christ Jesus the Saviour.

The five Stations of the Southern Presbyterian work in Korea are for various causes probably more shorthanded than we have been for a number of years. Mokpo Station with a normal force for four families and two single



ladies had present one family as their sole representatives on the field at this time; Soonchun with a similar force had only two families on the field to attend Mission meeting; the other three Stations were short about one third each of their allotted number of workers.

From June 19th to 26th the Mission meetings were held in the new Memorial Bible School building erected last year to the memory of the writer's Mother. The Chapel was used as Assembly Hall and Class rooms as Committee rooms. Everyone was delighted with the site selected and the beautiful and practical Bible School work-plant which has been presented to the Mission for use in the Master's service in Chunju territory.

We had a good Annual Meeting. The prayer life and devotional spirit of the Mission were at high tide and were carried over into the business sessions. Some problems which carried with them deep concern in the work of Stations and individuals were discussed with absolute frankness and at the same time with the deepest respect for the judgment of one's brethren. The writer has never seen a finer spirit maintained throughout the sessions of a church court.

Rev. E. Bell, D. D., was the hearty choice for Moderator and the Mission did itself honor in selecting this practical, fair-minded and earnest brother to preside over its sessions. Mr. B. Reynolds at the Secretary's desk, with Rev. D. J. Cumming at his right to occasionally offer timely counsel on matters of record, kept up constant interest in what oftentimes is a perfunctory part of a meeting—the reading of the minutes.

We had with us our old friend and colleague, Mr. H. Miller of the B. and F. B. S. to represent the Bible cause, and we "heard him gladly". Dr. O. R. Avison, President of Severance Medical College came to present his plans and suggest his hopes for the perfecting of the above Union School for training Christian doctors for Korea. Considering the cramped financial condition of our Mission his bold claim for \$100,000 of Southern Presbyterian cash to

be added to proportionate budgets of other cooperating Missions for the proper equipment and endowment of the School is unusual to say the least. The Mission gave Dr. Avison's plea its thoughtful attention.

Dr. E. W. Anderson of the Southern Methodist Mission was with us by invitation and brought very helpful messages from the old Book at the devotional hour.

Rev. S. M. Erickson of our Japan Mission came to us this year as fraternal delegate from our sister Mission and by his spiritual talks and his practical conferences with the Mission on problems Japanese, as well as by conducting a series of meetings for the Japanese Christians in Chunju, did much to strengthen the bond of sympathy between the two Missions.

Our last group of visitors—the Patton party—who did not arrive until the day after our adjournment, made those of us who had the pleasure of hearing him speak on the splendid Inter-Church Missionary Movement at home and the leading part which Southern Presbyterians had in launching the Movement feel proud of and glad to be living in this age of awakening to the possibilities and of courageous undertaking of the task assigned to his church by the Master so many centuries ago.

An appropriate Memorial Service to our fellow-workers, Rev. P. S. Crane and Mrs. E. Bell, was held on Sunday evening. Lessons from the lives of these friends beloved were brought home with great tenderness to us; suitable inscriptions on the Records of the Mission were ordered made; tender sympathy for those immediately bereaved expressed; the hope and joy just ahead of God's faithful stewards was made very real to all.

In this popular report we must content ourselves with presenting in bold relief what we consider the outstanding accomplishments of the meeting.

A policy of concentration and energetic development of our educational work for boys was decided upon. Instead of trying to conduct five Male Academies, one in each of our Mission Stations as heretofore, plans were



consummated for their combination and concentration into two schools of Academic grade with two foreign Missionary workers in each, an adequate native faculty and a good equipment. These two Academies are located at the Provincial capitals—Chunju and Kwangju respectively. Messrs. Clark and B. Reynolds in Chunju and Knox and an associate to be selected after the return of certain members of Kwanju Station from furlough are put in charge of these Academies this year.

Need for a more vigorous prosecution of the Bible Institute, Bible School and Seminary work was felt. In view of the growing need of thoroughly trained leadership in all our churches, the Mission is making an earnest effort to bring our Bible training up to a higher level of efficiency, and at the same time to enroll in these schools a more representative body of students than ever before.

Upon earnest representations by the Medical

Committee—of which all our doctors are members—the matter of health efficiency of the missionaries was given serious attention. In view of the alarming number of “breakdowns” and enforced early retirements from the field, a scheme to make possible a month’s rest and change for our workers annually was adopted and ordered sent home to our Executive Committee for ratification.

The prime necessity of an adequate equipment of our entire work to meet the increasing demands resting on us in these rapidly changing times was strongly felt. For the purpose of vigorously pressing home the claims of this Mission field on the entire Church, Messrs. Bell and Preston were instructed to present in person the needs of the field to the Executive Committee and to make all efforts possible to get the men and money for such equipment and expansion as conditions demand here today.

## Australian Presbyterian Mission.

The Australian Presbyterian Mission met for its annual Council Meeting in Fusan in June last. The Rev. A. W. Allen was in the chair. Following the practice of other missions we held the Council earlier in the year than heretofore, and were pleased at the result. It was a relief to get all our reports for the Field and for Home finished before the summer. This and many another improvement made the Council both interesting and memorable.

We were favoured by a number of visitors who gave inspiring addresses. Dr. Avison spoke on the Severance Medical College. The Rev. Dr. Patton spoke on Mission Literature and the great Inter-Church movement in America. Mr. Hugh Miller spoke on the Bible Society and Tract Society, subjects of never failing interest to us in Korea. We feel that we are the keepers of the southern gateway of Korea and are glad to have our share in welcoming visitors to Korea.

As usual we had a good deal of routine work and again had to discuss that perennial

question “How shall we adequately cover our field with an inadequate staff?” We can claim to be as fully staffed as most but furloughs make gaps in the line hard to fill.

The question of all was of course the Budget. It is not merely the question of economising but what standard of salary should be decided upon that shall be both fair and reasonable. No Christian institution can “sweat” its workers but due consideration must be given to the fact that we look to the Native Church to take over complete financial control. The foreigner in the East who begins to think about these things finds himself in an impenetrable labyrinth. We are as a Mission proud that since the Mission began nearly 30 years ago no reasonable expenditure has been refused by our Home Boards, but now war conditions have forced them to urge us to economise. Our Home Church is a small one of but 35,000 communicants and it has a large number of missionaries.

The call for economy requires at least a



careful scrutiny of expenditure and it appeared that this was a time to give the Native Church a chance of a forward movement towards complete self-control. The Native Church is of course to be gradually responsible for all the evangelistic work in the country, but on the other hand Medical work is not a fair charge on it. On medical work we had to face an increased budget which is but the higher cost of old work and new work which is but the fuller development of the old. Mission finance is a curious and wonderful thing which calls for consecrated commonsense in order to prevent the weakening of the Native Church either by undue restriction of help, or by too much help.

A new development was the decision to do still more for the general work in Korea. We decided to station one of our number in Pyeng-yang (Rev. G. Engel) who is to do Theological Educational work. It was at no small sacrifice that the Mission sent its senior worker outside its own bounds and so far away, but it

viewed not its own interests but the interests of the larger work of Christ's Kingdom in Korea.

There was finally a most interesting discussion on the question of furloughs from the point of view of the Missionary and the Home Field. It was decided that somewhat shorter and more frequent furloughs should be the rule. By this means it was felt that the Missionary would be benefited by being kept more in touch with Home, and the Home Church would benefit by hearing more frequently at first hand of conditions on the Field. The "International Review of Missions" has had recently some most instructive articles on Furloughs and the use of them, and it seems to be a subject that might well be taken up by the KOREA MISSION FIELD in regard to our own especial need.

As in years gone by we look back on the past and find it full of the goodness of our Heavenly Father; we look to the future and are sure that He is there too, so we go forward with a glad heart and full of courage.

## Tommy and the Servant Problem.

### A Children's Day Talk.

BY GEORGE A. GREGG.

I am going to tell you a story about a missionary family and what happened to them when they were in America on furlough. It is only a "made-up" one, and you can call it a fairy story or a parable, whichever you like. Stories of that sort are like nuts. You crack them open, eat the good part and throw the shells away.

Now Mr. and Mrs. West, for we may as well call them that, had been in Korea a number of years, and were getting pretty well settled. Both of them were able to give a large share of their time to missionary work, in spite of the fact that they had a big house and a vegetable garden and a cow and five children to look after. But as help is cheap in Korea, they had a cook to get their meals, a "boy" to

carry water and tend to the garden, and an *amah* to see to the children, besides which they sometimes called in a *cheemo* to help with the sewing, and a *bally-amah* to do the washing.

But when furlough time came they found that they could not take all, or indeed any of these servants to America with them, and when they finally settled down in a little apartment in the outskirts of Brooklyn, they found that living cost so much, and servants' wages were so high—indeed you could hardly hire them at any price—that they were obliged to do all their own house work.

So Tommy the eldest was set to lighting fires and running errands; Mary, a girl of eight, helped her mother with the cooking; Annie



was housemaid, while all three took turns at minding the two youngest, a boy of three and a wee miss not yet twelve months old.

I wish I could say that they were all perfectly happy and satisfied with this arrangement. Mrs. West herself didn't complain, but in her heart she wondered why furloughs had to last so long, especially as her husband was obliged to be away so much of the time, travelling from church to church and giving missionary addresses while she was left at home to manage as best she could.

The children did pretty well at first, but I must confess that they grumbled a bit now and then as they thought about Korea and Kim their cook and Koo the outside man, and their dear motherly little *amah*; and as the days went on the grumbings became louder and more frequent, till at last they broke out in what might be called open rebellion.

It happened one day when their mother was ill and had left them to prepare supper by themselves. Their father was expected back that evening, and sure enough he came, just in time as he thought, to enjoy a good home meal. After greeting his wife he went to the dining room, only to find not even the cloth laid, while a sound of noisy voices came from the kitchen. Of course he went out to investigate, only to find Tommy delivering an oration to his sisters on the disgrace of their having to work like common coolies, and winding up as follows:—

"All I've got to say is, I'm sick of this whole business. Why can't we have servants the same as we had in Korea? I wish we were back there again." Just then he looked up and saw his father standing in the doorway, and you may be sure he felt pretty sheepish. But Mr. West was a wise man, and instead of scolding them as he might have done, simply said, "Why, Tommy, I wish that myself sometimes, so I guess we are all in the same boat; but say, children we can't afford to starve just because we are not in Korea, so let's all pitch in and get supper, and after that I will try and answer your question." So an armistice was

signed and after supper was over, dishes washed and babies put to bed, they all gathered in their tiny sitting room and Mr. West began as follows:

"Tommy, did you ever hear of day dreams? Of course people generally dream at night, but sometimes dreams come in the daytime when they are wide awake. Anyhow, when you were grumbling away in the kitchen, and in fact all through the supper time I was having a sort of day dream, and if you like I will tell you about it."

"Please do," said Tommy who was spokesman for the three.

"Well," said Mr. West, "it was like this. It seemed all of a sudden as if everything here vanished, and I had suddenly been transported to a farmhouse away off in Kansas. It was harvest time, and late in the evening, and as I sat by the open door I saw the farmer himself walking slowly up the pathway. He was covered with sweat and looked pretty tired, I can tell you. He seemed mighty surprised to see me, so I tried to explain by saying. 'You must really excuse me, for I don't know how I got here. You see I am a missionary, home on furlough from Korea and I can't imagine.'

"Here he interrupted me by 'Pardon me, but I guess I know *you* all right. Isn't your name West, and don't you live at present in Brooklyn and haven't you a boy of ten named Tommy, and didn't he have toast for his supper this evening?'

"Now this was very puzzling, and it almost took my breath away to find that he knew all about me, but I plucked up courage to answer, 'You are quite right, sir, and now, won't you be good enough to tell me who *you* are?' In a twinkling he answered, 'Why I am just one of Tommy's servants.'

"With this he suddenly vanished and the farm as well, and I found myself inside a big building in some city, though it plainly wasn't Brooklyn. It seemed to be a factory of some sort, for wheels were turning and belts were flying and engines were pounding and there was such a noise that one could scarcely talk.



I noticed too that everything was covered with a sort of white powder. Pretty soon a man came along, in a white suit, with a white cap, and carrying a white bag on his shoulder. Even his face was powdered white. When he saw me he set his bag down—it looked like a pretty heavy one—and said rather abruptly, 'Who are you?' So I told him about myself and my family, and then added that I would be very much obliged if he would tell me his own name and what sort of a place this might be that I was in. 'Why that's easy, he replied, 'This is one of the biggest flour mills in Minneapolis, or in the world for that matter. As for my name'—here he paused a moment—'As you mentioned a boy named Tommy, I would prefer to have you think of me simply as one of Tommy's servants.'

"This was just what the farmer had said, and as I was wondering how many servants Tommy had; the miller and his mill gradually faded away, and everything turned to an inky darkness. When my eyes had become more accustomed to it I could make out that I was in a sort of cave, with great walls of black stone barely visible by the light of a few tiny lamps which were moving here and there. It was hot and damp and muggy and I could hear water trickling at my feet. Finally I made out what seemed to be a tunnel stretching far into the darkness, with a narrow railway track laid along it. Then I heard a rumbling noise which grew louder and louder till out of the tunnel there came a little box-car hauled by a mule and filled with broken pieces of the black rock.

"But it was the man on the car who interested me most. His clothes and face were as black as pitch, but I could make out by the light of a queer little lamp he carried in his cap that he was really a white man, though much in need of soap and water.

"When he saw me he stopped his car and jumped down, and came up to speak to me. He had a friendly smile and said 'Glad to see you, stranger, but you seem to be a long way

from home. Are you quite sure you know where you are?'

"'I certainly do not.' I replied. So he told me that I was a thousand feet underground in one of the great coal mines of western Pennsylvania. Then he asked me where I was from and when I mentioned Korea, his face lighted up (as well as a black face could) and he broke out by saying, 'Korea! Korea! Why I am greatly interested in Korea, especially in a family named West and more particularly in in their ten-year old boy Tommy.'

"When I told him I was Mr. West, he started forward as if he meant to embrace me, (I was glad he didn't), but he pulled himself together and said, 'Well! well! I am delighted to make the acquaintance of Tommy's father. You see I have been digging coal for Tommy for quite a while now and am proud to count myself as one of his servants.'"

"Again the scene changed. The miner and his mine were gone. I was in an Oriental city, something like one in Korea, for the men were walking gravely about in long cloaks not unlike our Korean *tooroomaggies*, and the women carried vessels on their heads, and had their faces nearly covered up. I was in one of their houses in a room upstairs, where some sort of a feast was going on. There were twelve rather ordinary looking men, and another whose face so attracted me that I could scarcely take my eyes off him. It was the most wonderful face I had ever seen, so powerful, so wise and so kind, with just a touch of sadness in it. It was easy to see that He was their Leader and that they were devoted to Him.

"They had supper together and then a strange thing happened. Their Leader took a towel and a basin of water and began to go from one to another and to wash their feet, just as if He had been a coolie of some sort. One of the men objected quite decidedly and said he would never let his Master wash *his* feet. But the Master said it was necessary for Him to do it, as this was the only way He could really teach them that the finest thing



that they could do was to be servants to each other.

"At another time, I was told, He had said to them, 'I did not come into the world to have people wait on me but I came just on purpose to be a servant to everybody else.' And I learned too that after that supper together, He died a dreadful death because by doing that He knew that He could help men best of all.

"And then I saw that if the Master died to serve all men, He too must be the servant of my boy Tommy. And as I was thinking this over my day dream came to an end."

"So you seen my boy, that when you were complaining about having to get on without servants, you have had a great many all the time. For the very toast you had for

supper you have to thank the farmer who raised the wheat and the miller who ground it into flour, and the miner who supplied the coal to bake it with. Remember that even the Master who washed the feet of His disciples is not ashamed to be called your servant. And remember, too, that when your mother asks you to help around the house, it is not a disgrace but an honor, for it is just copying Him.

"And I think that if the Master were to offer a diploma at your school commencement exercises, it would be given not to the one who had passed highest in history or grammar or arithmetic, but to the one who had tried the hardest to be helpful in the home, and on this diploma would be written 'Well done good and faithful SERVANT.'"

## A Fragment.

I would be true for there are those who trust me,  
I would be pure for there are those who care,  
I would be strong for there is much to suffer,  
I would be brave for there is much to dare,  
I would be friend to all the poor and friendless,  
I would be giver and forget the gift,  
I would be humble for I know my weakness,  
I would look up and love and laugh and lift.

—Howard Arnold Walter.



## Correspondence.

## Notes and Personals.

Editor of the KOREA MISSION FIELD,

Dear Brother DeCamp :

How rapidly time passes! It is almost a year since I saw you last. Great changes have taken place since then, both in the world's history and in the history of the little land of Korea. Our hearts are strangely torn between fear and hope as we read the newspaper accounts of the uprisings in Korea. One hardly knows what to think.

I have had quite a career since coming home last summer. For several months I travelled about on my own initiative in the interests of Korea, speaking quite a bit in Nebraska, South Dakota, Illinois and the middle west. Later on I went out in the interests of the Centenary, speaking in New Mexico, Colorado, Utah and parts of Texas. Then I went to New York City for a month to begin to plan on the Stewardship Exhibit, which is to be a part of the great windup of the Columbus Centenary Celebration running three weeks, from June 20th, to July 13th.

In this exhibit we are seeking to portray the messages of the three Departments, of Life Service, Prayer, and Tithing Stewardship. It will be a unique exhibit and we hope will be very effective. Sometime later I may send you a plan of the exhibit.

I have had nothing to do with the Korean Exhibit because this work I am engaged in takes all of my time and is really a larger affair than the Korean Exhibit, but I have tried to help out by writing a little booklet on Korea for use in the training class, and am myself teaching a class four nights this week and three nights the next.

I shall send you a copy of this little booklet, which is one of a series with uniform cover, gotten out on all the different countries by the Educational Board.

Sincerely yours,

PAUL L. GROVE.

To Rev. and Mrs. R. D. Watson of the Australian Mission, a son, David, was born on July 20, and to Dr. and Mrs. R. M. Wilson of Kwangju a son on August 16th.

Dr. H. C. Whiting, of the Presbyterian Mission, North, and his son-in-law and daughter, Mr. and Mrs. A. W. Gillis, with their children have returned to the United States on furlough. Mr. Gillis has been connected with the Industrial Department of the Pyeng Yang Academy for five years and is now returning for two years' study in the New York Bible School.

Dr. and Mrs. W. L. Swallen's three daughters, Gertrude, Esther, and Mary, have left Pyeng Yang for America to continue their studies.

We regret to have to report the death of Honora, the nine years old daughter of Rev. and Mrs. H. E. Blair of Taiku, after a short illness.

Mrs. G. W. Owen and children, and Mr. and Mrs. W. P. Parker of the Southern Presbyterian Mission, have left for the United States on furlough.

In August the following members of the Southern Presbyterian Mission returned from furlough in America:—Mr. and Mrs. M. L. Swinehart, Rev. and Mrs. L. T. Newland, Miss Ada McMurphy, Miss A. L. Greer and Miss L. Dupuy. Two new missionaries accompanied them in the persons of Miss Harriet Knox (teacher of foreign children, Kwangju) and Miss Elizabeth Walter (secretary to Mr. Swinehart).

Miss Bligh of the Canadian Presbyterian Mission, who was kindly loaned for one year to the Seoul Foreign School Association to teach in the school, has returned to Canada.



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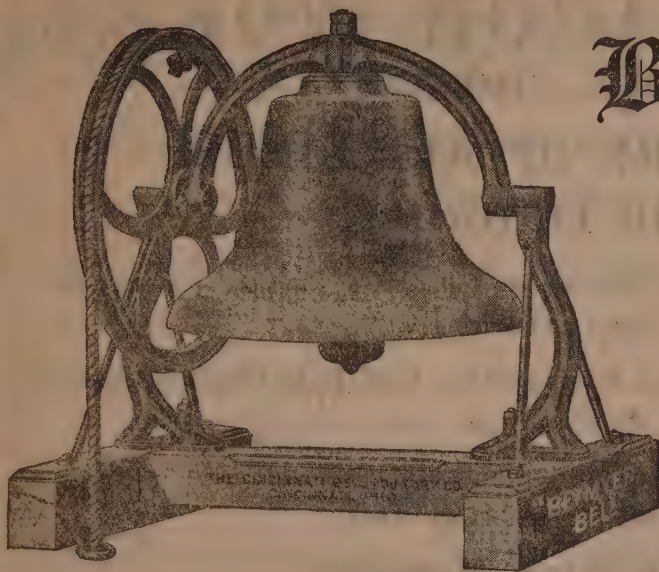
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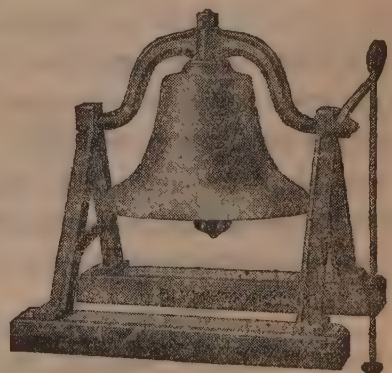
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